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ABSTRACT

Intended as a marketplace for the ideas and creativity of California community college faculty, this issue of "The Forum" contains not only articles on educational issues, but also short stories, poetry, and musical compositions. Included in this issue are the following: (1) "A Poet's Journey," by Nancy Edwards (poem); (2) "Toward an Effective Faculty," by Philip Hartley; (3) "Science Fiction and the Serious Reader," by Gary Zacharias; (4) "Dropping Out," by Laurie Duesing (poem); (5) "The Challenge of Cultural Diversity in the California Community Colleges," by Karen S. Grosz; (6) "Marathon Memories," by Gary Zacharias (short story); (7) "Jastro Park," by Jack Hernandez (poem); (8) "Siskiyou Plan," by Dave Fontius; (9) "Layers of Memory," by Susan Ruyle (short story); (10) "Rethinking the Curriculum to Meet the Needs of Underprepared, Underrepresented, and Economically Disadvantaged Students," by Nancy Clover Glock; (11) "Sufficient Evidence," by Nancy Edwards (poem); (12) "Building Community at Cypress College," by Kirk Avery and Sue Britton; (13) "A Larger Phenomenon," by Richard Sisk; (14) "Canon: Time Passing," by Mack Crooks (choral composition); (15) "Toward a Competency Based Foreign Language Classroom," by Jean Jacobson; (16) "Tall Tale: My Close Encounter," by Gary Zacharias (short story); (17) "Face to Face," by Jack Hernandez (poem); (18) "A Model for Shared Governance," by Baji Majette-Daniels; and (19) "Going Back Home," by Nancy Edwards (poem). (JMC)

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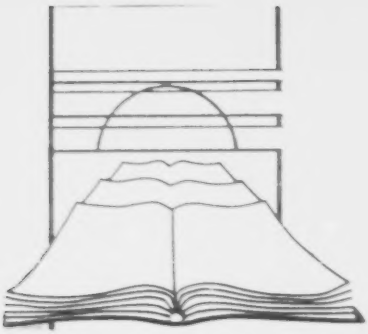

THE FORUM

Lynda R. Corbin
Editor

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VOLUME VII SUMMER 1990

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THE ACADEMIC SENATE
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THE ACADEMIC SENATE

for California Community Colleges

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Editor's Page

The seventh issue of the *Forum* reflects the continuing interest of community college faculty in a journal that will provide a true marketplace of ideas. The academic year 1989-90 saw many firsts for the Academic Senate; one of those was the commitment to send the *Forum* to every community college faculty member in the state.

In addition, when the call for contributions was issued, the editor asked not only for articles dealing with community college issues, but also for short stories, poetry, original musical compositions, and drawings. The response from faculty, both full-time and part-time, was swift and enthusiastic. In fact, for what may be the first time, material could not be included because of lack of space.

This volume lives up to the high standards set by editors in previous years, with outstanding contributions by faculty who demonstrate both their interest in educational issues as well as their creativity and diversity of talents. The editor encourages all faculty in the California community colleges to consider this journal their *Forum*.

A POET'S JOURNEY

by Nancy Edwards (Bakersfield)

It was time for you to go to China and Japan
Poets do
And carry on a rippled dialogue
And toss out litter
Heaped in the western world.
To throw out things
We sue for.
Weapons we divorce for
My house, your car.
My spare bed.
Your trained sparrow
My boat, your mountain cabin
Your children, my space
Your life, my birth

It was time for you to go to China and Japan
Poets can carry it off
They put things on paper.
Paper can own things
Papers can certify
And collect
And join together at the hip
I wrote a poem about it
Does it belong to me forever?

China used to be safe
Everything belonged to everyone,
You could belong
To an ancient laquered box
Or to a marbled floor
Or to an enormous stone statue
You could own your history
Or own no one and nothing
You could possess your country
And birthright
Then

Poets need Japan too
So you went
To find a country pure
Clean and scaled down
Enormous efforts
For littleness,
Like poets choosing words carefully
Elegant packages of brilliance
Japan beckoned and seduced and
You came back dazzled

When you returned from China and Japan
There was still America
Urban flow
Millions of dollars
Used on perfume
And ladies' gowns worn once,
Millions for science to perfect
The color red
In maraschino cherries,
Millions for nuclear bombs
To destroy the world,
Millions spent to learn to talk
To each other,
Millions spent to save the world
And what belongs to you —
And to no one at all

It was time for you to go to China and Japan
Poets do,
Everything could be seen and touched,
It was time to toss out litter
And to see what you still have
And must keep
And what to let go
And how the world belongs
In its smallest jewel boxes
And in its largest ancient stone statues
To everyone
And to no one.

TOWARD AN EFFECTIVE FACULTY

by Philip L. Hartley (Chaffey)

Surveys of institutional effectiveness routinely document the perceived importance of faculty effectiveness in determining institutional excellence. Faculty effectiveness seems to be without equal in people's expectations of what constitutes an excellent college.

Given this observation, it would seem that the identification of characteristics of an effective faculty, and an accounting by each college as to how it measures up to such characteristics, would be high priority activities for institutions, accrediting processes, and the faculty. Most usually, however, the quality and effectiveness of the faculty is given "boiler plate" treatment in college self studies and accreditation reports with little attention paid to specific indicators of the same.

In response to this issue, I authored a document early in this academic year exploring the subject of what constitutes an effective faculty. This paper explored indicators of an effective college faculty and suggested benchmarks for these indicators. Based on this document and further study, the Academic Senate considered and adopted a paper on evaluating the collective faculty at its plenary session this spring.

Indicators and benchmarks of an effective college faculty addressed in these works include the following:

A. MEASURES OF STUDENT SUCCESS ARE ROUTINELY COLLECTED, DISTRIBUTED, AND CONSIDERED. The most important measure for a faculty, administration, staff or a college would be the

degree to which they contribute to the motivation and achievement of the college's students. Data about student achievement may mean little if the benchmarks used to consider a particular college's success are derived from statewide means or medians. Since mean measures mandate that 50 percent of all institutions will of statistical necessity fall in the bottom two quartiles, little sense of a single college's performance is derived. Likewise, a college with a high transfer rate, for example, may owe this success to the quality of its faculty, or to the nature of its students, or to some combination. Measures of student success, therefore, are most meaningful when based on comparative data from comparative institutions. The key question is how a particular college is doing as compared to other similar institutions.

These comparative measures should include:

1. The percentage of students who receive degrees, certificates or who transfer as compared to other similar colleges.
2. The percentage of students who complete the semester compared to other similar colleges.
3. The percentage of students in occupational programs who complete the program, complete a goal they set for themselves in terms of new skills, or are placed in entry level positions as compared to other similar colleges.
4. The percentage of students in basic skills or ESL courses who complete these courses. The percentage of students who successfully complete a subsequent college level course that had as a prerequisite the completion of a basic skills or ESL class.
5. The retention, completion and transfer rate of ethnic minority and disabled students as compared to the college's student body as a whole.

B. THE COLLEGE HAS A HIRING PROCESS THAT INSURES THAT FACULTY ARE CHOSEN FOR THEIR ABILITY TO PERFORM THEIR PROFESSIONAL RESPONSIBILITIES AND THEIR PROACTIVE UNDERSTANDING OF THE CHARACTERISTICS OF THE STUDENTS THEY WILL SERVE. At a minimum, the hiring process should include a skills demonstration by the prospective faculty member. Knowledge of subject matter should be assessed as well as communication skill and the ability to convey interest and enthusiasm for the subject matter. Students demonstrably profit from exposure to a diverse faculty. The hiring process, therefore, should reflect this important goal.

C. THE COLLEGE DEVOTES ADEQUATE RESOURCES TO THE ONGOING TRAINING AND PROFESSIONAL DEVELOPMENT OF ITS FACULTY. This program includes a substantial amount of self determination and design by individual faculty members. Support is provided not only for group or institution-wide programs but also for individually designed and administered programs.

D. THE COLLEGE HAS ESTABLISHED ADEQUATE FLEXIBILITY IN TERMS OF ASSIGNMENT AND LOAD TO FOSTER INNOVATION, PROFESSIONAL DEVELOPMENT, AND INSTRUCTIONAL EXPERIMENTATION.

E. THE COLLEGE HAS AN EVALUATION POLICY AND PROCEDURE THAT ASSESSES THE MOST IMPORTANT CHARACTERISTICS OF AN EXCELLENT FACULTY MEMBER AND PROVIDES ENCOURAGEMENT FOR IMPROVEMENT. Effective professional evaluation processes include a method for assessing how the faculty member remains current in his or her field, a means for

assessing what extra-curricular college activities are performed by the faculty member, and a means for assessing how effective the faculty member is in performing his or her professional assignment. Input from those who are served by the faculty member as well as by peers are essential elements of this process.

F. THE DEMOGRAPHIC PROFILE OF THE FACULTY DEMONSTRATES ADEQUATE LEVELS OF FACTORS THAT PREDICT AN EFFECTIVE FACULTY BODY. These factors include, but are not limited to:

a. More than 90 percent of the full and part-time faculty meet or exceed state minimum hiring standards.

b. More than 50 percent of the full and part-time faculty exceed state minimum hiring standards.

c. Excessive professional "inbreeding" is not in evidence. Faculty demographics display a variety of undergraduate and graduate school backgrounds and geographic sources.

d. Ethnic, racial and gender balance is in evidence. The faculty ranks are approaching the racial and ethnic makeup of local high school graduating classes. However, every college faculty has appropriate diversity regardless of the demographic makeup of the local community.

e. No more than 25 percent of the total class hours offered by the college are taught by part-time faculty.

f. Eighty-five percent of all part-time faculty are teaching in programs where use of occasional teachers drawn from business, industry or other professions is educationally advantageous to the students.

Patricia Cross, professor of higher education at UC Berkeley, points out, "The near missionary zeal that energized community colleges in the 1960s came from a shared vision of providing access and educational opportunity for neglected populations." She then correctly identifies a new energizing purpose — to fulfill the promise of access by providing excellence in teaching and learning. It is clearly incumbent on the faculty and administration of each college at this point in our evolution as a system of higher education to turn our attention to self examination. As the events of the 1978-to-present era have demonstrated, a void of self analysis is rapidly filled by other interested parties, often to our chagrin. Excellence in teaching and learning is to be found mainly in the faculty midst. There we must search.

SCIENCE FICTION AND THE SERIOUS READER

by Gary Zacharias (Palomar)

Theodore Sturgeon, a noted science fiction author, was once cornered by a critic of the field, who said to him: "Admit it — ninety percent of all science fiction is crap."

Sturgeon came up with a response that has become a standard in science fiction circles: "Ninety percent of everything is crap."

Probably most of you believe that, at least the part about science fiction. When you think of the genre, images of *Star Wars* and its dazzling special effects probably dance in your heads. As far as literature in the field, you may think of pimply-faced teen-age boys with thick glasses curled up with a pulp magazine or a comic with garish colors.

What I would like to suggest today is that science fiction should be considered a legitimate choice for the serious, discriminating reader. I'm sure you would agree with me that science fiction is good for escapist reading, but I want to tackle the issue of its worth as important serious literature.

Maybe we should start with an idea of what we want literature to accomplish. I suggest there are two jobs for it: to provide escape and to offer understanding of the self and the world one lives in. I think we can agree that science fiction does a good job as escapist reading. There are many good stories that offer humor, adventure, mysteries, and other ingredients that keep our minds off current woes.

But that leaves the question of whether science fiction can offer insights into the self and the world. A second important question is how fiction can be the most useful now and in the future.

Let's look for a moment at the current state of things in serious fiction. Contemporary writers have for the most part given up on the idea that language can relate to the real world. We get works like those of John Barth, in which there is fiction about fiction writing. Or, we get nonfiction novels that are idiosyncratic with no attempt at objectivity. Current fiction often abandons plot, so the intelligent reader is left looking for narration combined with ideas worth considering. Due to these and other problems, such as unrelenting pessimism, contemporary serious literature is not widely read today.

So, the questions remain: How can literature be the most useful today and in the future? how can science fiction say something about the self and the world? I think it's important to consider for a moment how our view of history has changed over the course of the ages. Long ago, all was seen as cyclical; things remained the same. Now, we see history as change; the future will be different than the past. If that's true, then literature can tell us the consequence of our actions, both on a personal level and on a global level. Science fiction is perfectly suited for this role. It's ultimately optimistic, since it says even a bleak picture of a future world is not necessarily going to come true because we have the power to change it.

What else does science fiction have going for it? It can explore the human situation that now exists as a result of recent scientific advances. Think of the way you now see yourself and the world in light of automation, computers, biological advances and a host of other changes. I'm sure you feel that your life and your world has changed dramatically from childhood days.

Another good point about science fiction is that it's a very flexible literature. It can extrapolate from the world today to follow reality

into the future or it can project freely like fantasy stories. The advantage of science fiction over fantasy is that it creates an imaginary world that overlaps the real world, whereas fantasy tries to build an entire world separate from reality. This overlapping gives the reader a chance to compare the two worlds with a greater understanding of reality.

This brings up another point in favor of science fiction in its creation of other realities. For us to see our world clearly, it's sometimes necessary to step out of it someway. Think of the anthropological studies of other cultures and what they teach us about our own way of thinking and acting. Science fiction can pull us out of our reality enough to see it better and more clearly.

Another value to science fiction is its ability to combine speculation with narrative. A good story can make us think and keep us in suspense. I think back to a very powerful science fiction story called *Flowers for Algernon*, which was later turned into a film called *Charly* starring Cliff Robertson. Here was a story that was suspenseful and painful to read as the retarded narrator underwent a scientific experiment to increase intelligence. The operation was only a temporary success; the narrator slid back into ignorance. The story was readable, thought-provoking, and a match for any so-called serious literature.

Maybe you're wondering about other good science fiction, the ten percent that escapes being called crap. I suggest almost any story by Ursula K. LeGuin. She's a terrific author who can unite story telling with speculation; ideas and plot combine with great effect. She has one novel called *The Left Hand of Darkness* about another world in which sexual roles are different from our world. By the end of the book, you will have some insights into how biology, geology, and social customs control how we see the world and our actions. Many of

Ray Bradbury's stories relate the struggle between progress and traditional values. Some novels set in the near-future deal with important social questions: *1984*, *We*, and *A Clockwork Orange* come to mind. A key author for this type of science fiction is John Brunner, who wrote about overpopulation in *Stand On Zanzibar* and pollution in *The Sheep Look Up*.

I could go on, but the main thing I'm trying to get across is that science fiction has taken a bad rap as far as serious literature goes. Part of it is deserved, since there are a lot of poorly-written stories. But that doesn't take away from the fact that science fiction can extrapolate, provide suspense, and speculate. The joy of good science fiction is evident when the reader can go from "is" to "maybe" and back to confront the real world. It can be important to you for a better understanding of yourself and the world you live in, both as it is now and what it might be some day.

DROPPING OUT

by Laurie Duesing (Solano)

The adolescent boy with small flipper-like hands,
wide, white expanse of forehead, talk of ruling the world
and torture of guinea pigs, hands me a drop card.
The boy, whose first essay was a profane snarl
with no punctuation, tells me his father told him
there's no shame in withdrawing. I know that
and remember his father, a continuation high,
special-ed teacher, trying to convince me
his son was a shade of normal.
Yes, the boy did follow people around but only because
he liked them; *yes*, the boy did talk to teachers in class
as if no other students were present; *yes*,
he was obsessed about violence . . . but,
his son was always like that. It meant nothing.

I said the boy was the most alarmingly
aberrant student I'd taught in twenty-two years,
and the father opened his hands palms up,
begging me to accept his version.
Who should know better? Then I saw
how hard we work to deny our troubles.
When I said *dangerous* and asked to speak
to the boy's psychiatrist, the father hesitated,
shuffled out of my office, his bluff called
by a woman too scared to back down.

I sign the boy's drop card, recalling
his last outburst, a story of one uncle and two cousins
serving time for beatings, a stabbing and one murder.
I will never know if his confession was delusional.
I do know the Counseling Department will tell me
he's no longer my problem. Where he will go?
What I will read in the newspapers years hence?
What outrage will someone pretend was
unforeshadowed,
a father in an interview saying, "Yes, he was always
a little different, but we had no warning he'd do
anything like this. Absolutely none at all."

THE CHALLENGE OF CULTURAL DIVERSITY IN THE CALIFORNIA COMMUNITY COLLEGES

by Karen Sue Grosz (Santa Monica)

American education has failed in recent years to meet the needs of a growing number of students, but not because of lack of effort, money, or concern. Rather, the fault lies in the educational process itself, for the overwhelming majority of educators are white middle class individuals whose perceptions are so different from those of the minority students they sometimes struggle to help that they simply cannot perceive the nature of the problem.

These educators sometimes believe that students have the "right" to fail and will argue that perception at academic meetings. After all, they remember their own college experience when failure was an overt act, a direct result of too much partying and too little studying. Comfortably settled into the role as teacher of a discipline which, after years of presentation, has become extremely familiar, these faculty members often lose touch with the frustration and anger that accompany the student's struggle to master a strange subject matter. While they may superficially recognize the student's struggle, deep down they blame the student for lack of effort.

These educators fail to recognize that the methods and materials that enabled them to learn some 20 or 30 years ago now are relevant to a shrinking number of white middle-class students, if they are relevant at all. But for the Black or Hispanic students, those methods may not only alienate but antagonize, even as the instructor works to help. Working at cross purposes, student and instructor both suffer; while both may care and desperately want to succeed, neither recognizes that the expectations of the other are culturally bound.

The challenge of Assembly Bill 1725 lies before us. As we work to implement the various reforms of that legislation, we should remind ourselves periodically of the intent language of the bill:

> The people of California should have the opportunity to be proud of a system of community colleges which instills pride among its students and faculty, where rigor and standards are an assumed part of a shared effort to educate, where the hugely diverse needs of students are a challenge rather than a threat, where the community colleges serve as models for the new curricula and innovative teaching, where learning is what we care about most.

The most recent volume of the *Harvard Educational Review* addresses this problem in a special issue dedicated to "Race, Racism, and American Education: Perspectives of Asian Americans, Blacks, Latinos, and Native Americans." In the introduction, the editors note that modern educators have adopted the myth that racism is dead. One need only read recent news reports of problems at UCLA or Stanford or other institutions across the country to know that racism is not dead. Why, then, have educators adopted this myth?

The editors of the *Harvard Educational Review* point to the use of the term "at-risk" as one which "serves to mask the concept of race," noting that ". . . the prevailing perception among educators is that whatever the causes are, they emerge from the lives, abilities, skills, families, or communities of the 'at-risk' students," but not from any failure on the part of the teacher or the educational system. In fact, when 42 percent of Hispanic high school students drop out of the school, the focus could just as well be placed not upon the students but upon the schools and reported as a "failure of the schools to graduate 42 percent of all Latino students" (p. v). Only because white middle-class educators

view the situation through their own perception filters do they fail to perceive the failure as theirs, not the students'. Lisa Delpit of the Baltimore City Schools notes that

> . . . both sides need to be able to listen, and I contend that it is those with the most power, those in the majority, who must take the greater responsibility for initiating the process.
>
> To do so takes a very special kind of listening, listening that requires not only open eyes and ears, but open hearts and minds. We do not really see through our eyes or hear through our ears, but through our beliefs. (p. 297)

Perhaps these well-meaning educators have replicated the mistake that many make when visiting a foreign country: if the individual to whom they are speaking does not understand, they speak more slowly and perhaps a little louder, but still in a foreign language. Many remedial English instructors appear to make the same mistake: if a student does not understand the syntax of a sentence, the well-meaning English instructor slows down and focuses upon each word, one at a time, demanding to know whether it is noun, adjective, or adverb. Why the student should understand the syntax of the sentence any better a word at a time is the ultimate mystery of teaching English.

Phil Daro, the director of the California Mathematics Project, has written an insightful paper about the failure of remedial instruction at the high school level. When students have problems with the content of the course, Daro states, they are put in remedial classes from which all content has been removed. What exactly is the "content" of a remedial class? I have discovered, after years of experimentation, that college remedial English students respond enthusiastically to novels; their writing improves when they have something to write about; and

lessons in grammar, spelling, and vocabulary are more meaningful when they are based upon the content of the literature rather than taught in isolation.

In her report on the status of the National Endowment for the Humanities, Lynne Cheney quotes Maya Angelou:

> In Cedar Rapids, Iowa, (Maya Angelou) told about growing up in Stamps, Arkansas, a poetry-loving child nourished by Shakespeare and Langston Hughes, Edgar Allan Poe and Paul Laurence Dunbar. One day when she was 12, she determined that she would do what youngsters she admired greatly did: "render a rendition of poetry before the congregation of the C.M.E. Church."
>
> "I decided that I would render Portia's speech from *The Merchant of Venice*," Angelou said in Cedar Rapids:
>
> "I had it choreographed; it was going to be fantastic, but then Momma (as I called my grandmother) asked me, 'Sister, what are you planning to render?' So I told her, 'A piece from Shakespeare, Momma.' Momma asked, 'Now sister, who is this very Shakespeare?' I had to tell her that Shakespeare was white, and Momma felt the less we said about whites the better, and if we didn't mention them at all, maybe they'd just get up and leave. I couldn't lie to her, so I told her, 'Momma, it's a piece written by William Shakespeare who is white, but he's dead and has been dead for centuries!' Now, I thought that she would forgive him that little idiosyncrasy. Momma said, 'Sister, you will render a piece of Mister Langston Hughes, Mister Countee Cullen, Mister James Weldon Johnson, or Mister Paul Laurence Dunbar. Yes, ma'am, little mistress, you will!'

"Well, I did, but years later, when I physically and psychologically left that country, that condition, which is Stamps, Arkansas . . . I found myself and still find myself, whenever I like, stepping back into Shakespeare. Whenever I like, I *pull* him to me. He wrote it for me. 'When in disgrace with fortune and men's eyes,/ I all alone beweep my outcast state/ And trouble deaf heaven with my bootless cries/ And look upon myself and curse my fate,/ Wishing me like to one more rich in hope,/ Featured like him, like him with friends possess'd/ Desiring this man's art and that man's scope,/ With what I most enjoy contented least . . .' Of course he wrote it for me; that is a condition of the black woman. I understand that. Nobody else understands it, but I *know* that William Shakespeare was a black woman. That is the role of art in life." (*Chronicle of Higher Education*, September 3)

Of course, Momma was right to insist that Maya Angelou know her cultural heritage, for without that heritage Angelou would be incomplete. But Angelou was also right that Shakespeare was a black woman, for Angelou has been able to shake off her own perception filter and open up to the best that Shakespeare has to offer. We all must step outside ourselves periodically and attempt to see the world through others' eyes and perceptions. Without such an attempt, we are impoverished, for we will not be able to fly with the black protagonist of Toni Morrison's novel *Song of Solomon* or to experience *Love in the Time of Cholera*.

Cameron McCarthy says in "Rethinking Liberal and Radical Perspectives on Racial Inequality in Schooling: Making the Case for Non-Synchrony" that Black and Hispanic students drop out of high school because of the perception that white racism among American employers will bar even the best prepared minority applicant from being hired. Other authors in the special issue of

the *Harvard Educational Review* make implicit the idea that white middle-class teachers are the racists who discourage these new majority students. No doubt they are right. But we are all racists in that we interpret reality in terms of our individual perception filters, failing to step into the other person's shoes to see the world from a different perspective.

With the reforms of Assembly Bill 1725 before us, community college faculty must grasp this opportunity to change the color of our faculty, to change teaching styles to meet the needs of a changing student population, to work together as counselors, librarians, faculty and specialists serving all the needs of all our students. We will have $1,000,000 in faculty and staff diversity funds and $5,000,000 in faculty and staff development funds available after January 1, 1989. We must begin now discussions of how those funds can best be used to serve our students. Faculty of all colors should attend academic senate meetings and request participation as the district affirmative action plan is reviewed. Faculty of all colors should run for office in the academic senate and work to institutionalize affirmative action from within the faculty power structure. Faculty of color should offer to train those white middle-class faculty who volunteer to serve as affirmative action representatives on hiring committees.

If we work together we can avoid future lawsuits such as that against Fullerton College, and we can help to realize the vision offered in Assembly Bill 1725:

> Since the development of the original master plan, there has been a significant change in the populations served by the community colleges, and in the anticipated needs of the state as we move into the 21st century. The state's population will grow by 22

percent between 1986 and 2000, from 27 million to roughly 33 million. By the turn of the century, California will have a cultural and ethnic pluralism unknown elsewhere in the mainland United States. Fifty-one percent of the schoolage children in 1989 will be minorities; the majority of the population will be nonwhite in the following decade.

. . . But inside the economic center — not just at its margin — the workers of the future will learn new literacy skills, and more ability to communicate and learn on their own . . .

The convergence of these tendencies — both demographic and economic — lead to the possibility of an increasingly stratified society. This can include what has been called a "permanent underclass" mostly minority, and a semipermanent, semi-employable stratum of low-skilled workers. The consequences of this development would be dire: the permanent underutilization of the energies and talents of our people, the deepening of racial resentments and fears, and the constant anxiety among more and more of us that the future has no place for us.

. . . It is important in this regard to honor those who teach basic skills and literacy, as well as those who teach Shakespeare and Plato, to facilitate effective communication between "vocational" and "liberal arts" departments in an epoch where all vocations will require deeper and more subtle forms of literacy, and to build a new and diverse curriculum which engages all our diverse students, and demands the best of their minds and spirits.

(Assembly Bill 1725, intent language)

How can educators fulfill the promise of hundreds of thousands of students? First, educators of all color need to work together not

only so that students see the cooperation and beneficial influence of such cooperation, but also so that they can learn from one another as colleagues. Over time, with patience on all sides, educators can learn to see beyond their own perceptions and recognize different perception filters. In addition, Lisa Delpit suggests that educators must

1. Recognize that people are "experts on their own lives."
2. Not be too hasty in denying others' interpretations.
3. Act rationally and believe others are rational.
4. Be "vulnerable enough to allow our world to turn upside down in order to allow the realities of others to edge themselves into our consciousness."
5. Seek out those whose perspectives differ most.
6. Understand one another's power and be unafraid to question discrimination.

(Harvard Educational Review, p. 297)

Only then will content once again appear in remedial courses, and only then will all students be able to progress through the educational system. Only when that happens will students be able to recognize that Shakespeare was a black woman.

MARATHON MEMORIES

by Gary Zacharias (Palomar)

There I was, staring down into a bowl of Grape-Nuts at 4:15 on the morning of January 14, 1978. Now, this cereal never looks all that good, but the combination of the ungodly hour and my nervous stomach was enough to cause me a few false starts toward the bathroom before I was able to get it down.

A little after 5 a.m. I was on my way to Mission Bay, site of the event that had loomed greatly in my thoughts since October — the Mission Bay Marathon. This was to be my first marathon, which made other firsts (like wedding nights, root canal work, or tax audits) seem insignificant. The sight of deserted freeways made me realize that normal people were sleeping in warm beds with thoughts of how they would relax on this Saturday. The ominous clouds and scattered rain flurries indicated nature shared my gloomy thoughts.

As I neared Fiesta Island, start of the race, my nerves were not helped at the sight of the massive traffic jam. I wondered what my reaction would be if I were still in the car as the runners headed off: would I be gallant enough to honk my horn and cheer for them, or would I rev up my engine in the hopes of gassing a few who raced by?

Finally, I parked and had a chance to run around a little before the gun went off. A stomach is not the only item in the human body to feel stress; the bladder has a marvelous propensity for shrinking to the size of a thimble when a big event enters the scene. I had a choice of waiting in a long line for the pleasures of using a portapotty with all its quaint odors and decor, or using nature's concealment, a bush. For those of you unfamiliar with Fiesta Island, this would be an

ideal time to describe the physical surroundings. They fall into two main types: sand and dirt. Anything beautiful has been carefully removed, including bushes. The upshot was that I headed toward the water of the bay to take care of my internal needs. As I stood at the edge of the gently lapping waves and provided my own kind of mini-pollution, I had a brief moment to collect my thoughts. I realized I had none to collect.

It felt good to actually start the race with my friend Bill. As the first few miles rolled by, I thought back to all the training miles I had put in, about 600 in the last three months. Many of those miles were in the early-morning hours, when just getting out of bed was a major accomplishment. One morning stood out in particular. I had run in the dark over by a local school and suddenly felt that I was airborne. The landing was less than beautiful and as I lay there stunned, all I could think was that I had ruined my chances to run the marathon. Finally, my curiosity got the best of me and I checked myself all over — nothing permanently damaged. Of course, I had to see what launched me into my brief flying career. A chain-link fence, tired from years of service, had leaned way over and I had run up it until I ran out of fence about three or four feet off the ground. No one has ever written a book about the joys of training and I don't plan to try it.

After a couple of laps around Fiesta Island, we headed east by the Hilton Hotel and some signs of civilization. I spent many a pleasant moment during the race contemplating those who would name that god-forsaken place Fiesta Island. I was being very cautious in my running pace, a mistake that was later to come back to haunt me. I stayed with Bill out of a desperate need for someone I knew to go with me through my personal valley of the shadow of death. But Bill was not really up to this and began slowing down so much that I had to leave him behind about the half way point, which is 13 miles in

a marathon. Funny how time and distance is relative: I normally think 13 miles is a terrific goal in itself, but during this day it was only another point to mentally mark off after passing it.

As Bill faded behind me, I thought about the party he and I had attended the night before. Several local runners met at a pizza place to load up on carbohydrates and compare nerves. Bill asked me for more bread, only to realize at the same moment that he already held a piece in his hand. "God, I'm nervous," he confessed needlessly.

You may notice I have discussed half the race with little about the actual race itself. That's because the race really is extremely boring for the ones watching or reading about the poor souls toward the back of the pack. All I can say is that one leg went in front of the other, then the other one went ahead and this pattern repeated itself approximately 1500 times per mile.

By the 18-mile point I realized the combination of not enough warm-up and too much time spent running slower than usual with Bill had done some damage to my left knee. A slight pain had gained in intensity until it took over my world. I found myself only existing for the next aid station, where I could walk for a minute as I downed the drink. Anything for an excuse to slow the pounding the knee was taking. I tried to take my mind off it by concentrating on some of the other competitors. An old lady cruised by, apparently actually enjoying herself. She slowed down to talk to me and offered to share an orange slice from a baggie she carried. The thought of hobbling alongside this bundle of over-enthusiastic optimism was actually too depressing for me to consider at that moment. She wished me well and was soon out of sight.

At the 24-mile mark, I wanted to cry, because Bill and I had talked about how high we would feel at that point, knowing so little was left in the race. Yet, here I was with a bum knee, intense pain, no friend in sight, rain falling, and another lap to complete around San Diego's answer to Death Valley, Fiesta Island. Somehow, the end was finally in sight. I glanced over to the side and saw a friend who had opted to run only a half-marathon that day. He lay comfortably on a chaise lounge, bundled up warmly with a contented look on his face. I crossed the line under four hours, which I had set as my goal originally.

Back home, I soaked in a tub with a large coke, a can of cashews, and a favorite book. In the midst of self-satisfaction and total peace, an ugly thought crept from the depths of my slimy subconscious: "I probably could do even better next time."

JASTRO PARK

by Jack Hernandez (Bakersfield)

To focus on a tennis ball
completely
requires the brain
to stop frame the world
halt the spin
tilt and whirl,
feeling only
the mind's tight grip
on silence the instant
before the explosive
release.

After three sets
happy in our bodies
and a good forehand or two,
we drink beer
from a cooler
in Jastro Park
ringed by joggers.

At first our talk
is tennis, fellowships,
and summer plans, then
as imperceptibly
as the cooling down
of our muscles, we
mention Muriel's recent death
and the world stops again,
the joggers, the late afternoon
yellow valley sun, all
are frozen on a photograph
of us centered in light
and park shadows, a group
that has played together
for years, suddenly aware
of life's rush to the edge
and our need to hold
moments motionless like
a tennis ball stopped in flight.

SISKIYOU PLAN: A RURAL COLLEGE'S PROPOSAL FOR MEETING THE CHALLENGES OF HIRING FACULTY UNDER THE NEW MINIMUM QUALIFICATIONS AND EQUIVALENCIES STANDARDS

by Dave Fontius (Siskiyou)

THE PROBLEM:

The new minimum qualifications and equivalencies which will replace credentials in July 1990 will make it difficult for many California community colleges to 1) offer a comprehensive curriculum, 2) find enough "qualified" faculty to fill the projected vacancies, and 3) meet the affirmative action goals and timetables established by the same legislation.

THE DEBATE:

Minimum qualifications for hiring faculty may fit a University model where a large percentage of the faculty's assignment is in areas other than teaching. But the primary assignment of faculty in community colleges *is* teaching. (In a recent survey of 5,000 faculty, conducted by Ernest Boyer, president of the Carnegie Foundation, 92 percent of community college instructors said teaching effectiveness should be the primary criteria for promotion of faculty. Only 48 percent of four-year college faculty believed teaching effectiveness should be a primary criteria.) Teaching effectiveness includes not only mastery of a subject area but involves understanding principles of methodology, learning styles, pedagogy and critical thinking. A significant component of the California Community College Instructor Credential was completing courses in the education curriculum. The new minimum qualifications require only mastery of subject area.

AB 1725 requires the state to set minimum qualifications and allows local districts to determine equivalencies. Establishing local equivalencies could drastically affect the value of getting an AA/AS degree from one community college to another. If the equivalencies in one district deviate significantly from other districts, its AA/AS degree may be considered inferior. (When I alluded to this potential problem, it was pointed out to me by a colleague from a large district, "Small community colleges are already considered by most large community college faculty to be inferior" — an issue for future response.)

It is projected California community colleges will need to fill more than 600 teaching vacancies in the next year. Even with the flexibility of the former credentials system, community colleges will find it difficult to fill all of these vacancies.

The new minimum qualifications pose a serious problem for California community colleges in hiring under-represented groups. There is considerable doubt California community colleges will find enough "qualified" under-represented individuals to meet the affirmative action hiring goals and timetables established in AB 1725.

Obviously, these are important issues for all the California community colleges. However, the impact of these issues on the small/rural California community colleges may be even greater. Strict adherence to the minimum qualifications and equivalencies could hinder these schools' efforts to offer a comprehensive program in compliance with the mission of the California community colleges. In response to the above issues, I propose the following plan.

THE SOLUTION: THE SISKIYOU PLAN

The Siskiyou plan is a formula whereby a certain percentage of a district's full-time faculty could be hired without meeting the minimum

qualifications or equivalencies (similar to the University of California's 2 percent admission standard, which allows 2 percent of incoming freshman to qualify for admission without meeting the minimum qualifications). As a condition of employment, individuals hired without the minimum qualifications would be required to meet the minimum standards in a specified period of time.

Hiring criteria for those not meeting the minimum qualifications would involve subject area expertise, recency of experience, teaching effectiveness, and the local district's affirmative action goals and timetables.

The specific percentage would be based on a district's actual number of full-time faculty. For example, districts with 100 or more full-time faculty could hire 5 percent of their faculty without minimum qualifications or equivalencies. Districts with fewer than 100 full-time faculty could hire 10 percent of their faculty without minimum qualifications or equivalencies.

A similar plan could be devised for hiring part-time faculty. Based on the number of part-time faculty in a district, a certain percentage could be hired without the minimum qualifications. As a condition of employment, individuals hired would be required to meet the standards within a specified time.

The time allowed for meeting the standards would be determined by local districts. Rural college districts with no four-year institutions nearby may need to establish a longer time-line for faculty to meet the qualifications or equivalencies.

Implementing the reform measures of AB 1725 is difficult. This plan appears to provide one viable solution for this period of transition.

LAYERS OF MEMORY

by Susan Ruyle (Saddleback)

My rose jar is an old urn-shaped china jar painted with pink and white flowers. Filled with rose petals and spices from the past seventy-five years — grandmother's, mother's, mine — it creates a natural room freshener when open. As I lift the lid and add new rose petals and spices, I think of the layers of experiences that have been preserved in this jar to age and to blend into one another. Flowers from lovers, from weddings, from funerals, "remember man that thou are dust and unto dust thou shalt return."

June, 1960

Dear Susan,

Dad has cancer. The doctor just finished the exploratory surgery and diagnosed malignant, inoperable carcinoma. Dr. Martin says, "He's in God's hands now." We haven't told Dad yet that it's terminal.

Please call to arrange a visit and help me think of how to tell him. You know your father would not be happy living as less than a whole man.

As soon as I was allowed to visit, wearing the holy habit and with another nun as travelling companion, I drove to the hospital. My father was sitting up in bed, propped on pillows, eating custard. The man in the next bed was vomiting violently. "Poor sucker," my dad said as he continued eating his custard, "he's got cancer. Sure glad I don't." He winked at me. "He knows," I whispered to my mother.

"Come here and give your poor ol' pa a kiss, honey, and tell me something. Are nuns allowed to lie?"

"Oh, no," I answered him, giving him a kiss.

"Well, then, tell me something, honey. Am I going to get out of here alive?"

"We hope and pray."

"I guess we'll see how good your prayers are, huh?"

"And Julie, the two gigglers. I'm sure glad they let you out to visit me. Why don't you recite the Litany of the Blessed Virgin. Do you still remember it?"

We prayed. Dad answered the "pray for us" after each invocation.

Mother of Divine Grace,
Mother most pure,
Mother most chaste,

He looked at us happily . . .
Virgin most prudent
Virgin most venerable
Virgin most renowned.

He dozed; my mother and sister left the room . . .
Mirror of justice,
Seat of wisdom,
Cause of our joy,

"I tried so damned hard," he cried out . . .
Singular vessel of devotion,
Mystical rose,
Tower of David
Tower of ivory,

He sat up in bed and talked to his brother who died years before . . .
Gate of heaven,
Morning star,
Health of the sick,
Refuge of sinners,

He moaned and whimpered . . .
Pray for us sinners, now and at the hour of our death.

Julie and I were allowed to visit once a week. I could write letters daily and send tape recordings. On the tapes I sang, told him stories and jokes, played my trumpet. He wrote to me very often, but as the cancer executed its inexorable march from his stomach to his liver and brain, the writing became more confused and illegible. On our last visit, he was lucid again. He asked everyone to leave the room so that he could talk to each of us privately. When it was my turn, he started his obviously prepared message. "I'm so proud of you, Susan, so proud." When I cried, he consoled me. "Oh, don't you think I'm going to make it to heaven? Don't tell me nuns cry when people go to heaven?"

"I'll just miss you so much."

"Go over to church and pray for me."

"Can't I stay with you? I could read to you or something?"

"I have to do this dying business alone. It's something I have to do and I'm ready."

I kissed him and said, "I love you, Daddy." He looked so serene. When I left the room I asked the nurse if he was any worse than he had been. She said, "No, he's better this morning," and urged us to go have breakfast and take Mother home to rest. We left the hospital. It was 8:15 a.m. When we got home the phone was ringing. "Mr. O'Brien passed away at 8:24."

November, 1975

"I've lost all my dignity," she cried as she greeted me in the recreation room of the Neuropsychiatric Institute.

"I got here as soon as Kathie called, Mom. How do you feel?"

"Like a pincushion. They're sticking tubes and needles everywhere, bottom, head."

"I know," I tried to console her, but the stroke had left her confused and terrified as well as partially paralyzed. Kevin, age four, and I both hugged her and patted her, but she would not be comforted.

"I've lost all my dignity. I can't live like this."

She was right. She had lost weight, had her head partially shaved for the exploratory surgery and tests. Dressed in a hospital gown and slippers, she reeked of urine. Her arms were bruised from needle marks. One side of her face drooped. Her voice had a new high-pitched, plaintive quality. "Look at me, look at them," she cried.

I looked at her companions in the recreation room. There were teenagers with very glazed eyes staring at various corners of the room over a yahtzee game. A young man who looked fairly healthy was reciting Chaucer's Prologue to the Canterbury Tales in Middle English. Since I knew the first fifty lines, I attempted to be cordial and join in, but he continued on for pages more, from memory, then began shadow boxing with invisible enemies. "He has a doctorate from Harvard," Mother whispered. Other patients shuffled by aimlessly in their bedroom slippers. A woman with frizzed black and blond hair stood in the middle of the room hugging herself.

"Let's play, Nana," Kevin said.

"That's the spirit," Mother replied, getting a puzzle and sitting on the floor to play with him. While they worked on the puzzle she attempted to whisper things to me but kept bursting into tears as her speech slurred.

"Let's go into my room. Watch out for the wires. They are everywhere."

This was the first strange thing she had said, and I remembered the doctor's prognosis. When we got to her room, she perked up a little. We ordered tea and cookies. She looked at the gifts we had brought. She said, "I'm so proud of you, Susie. Don't forget that. I'm so proud of you."

When the tray arrived we had our last tea party together only somehow the roles had all changed since my pre-school tea parties with Mother and my dolls.

"You know the things I want you to have."

"Don't talk that way."

"I want you to have my mother's rose jar. Every time you get roses for a special occasion, put the dry petals in, add spices, and think of me."

"I'll think of you always."

"Take me home, please."

"As soon as you finish your tests we can take you home." I tried to remember if I had ever deliberately lied to my mother before. She began to cry again as she reached for a bag under the bed. "Kathie brought me this yarn. I'm making a blanket for your little girl. You are going to get your little girl, Susie."

We hugged. She said, "I'm so tired. Could you just sit with me until I fall asleep?" Kevin and I sat on the bed holding her hand and rubbing her back.

By our next visit, three days later, she had had a massive stroke, was curled in the fetal position, and was comatose. Kevin and I sat with her again, holding her hand, rubbing her back, and saying good-bye.

The next week Kathie and I got together to plan the funeral. We decided that she would want beautiful music and lots of flowers but a closed casket, for dignity. Inside the casket I buried with her my nun's rosary and convent memories which she had preserved in her cedar chest but were now dead.

When I arrived home from the funeral there was a note in the mailbox.

"We have been trying to reach you about a future placement. Please call County Adoption Agency."

My grandmother's roses are now transubstantiated into brown, spicy dust; my mother's are partially disintegrated — like the memories they represent — some in clumps of brown, some still pink or red cores of rosebuds. Our lives create a mulch, an organic entity of experience. The sweet, musty, organic smells of death and rebirth permeate the jar. My grandmother and mother live in me. They loved and suffered to give me birth, filled me with their own spirit and drive. Their rose petals are disintegrating now, pleasantly molded by the spices into fragrant dust. My petals are fresher, still colorful and vibrant, but if I peek down a layer or two, I can see some of my own petals disintegrating, blending into theirs. It is difficult to see where my mother's petals end and mine begin.

RETHINKING THE CURRICULUM TO MEET THE NEEDS OF UNDERPREPARED, UNDERREPRESENTED, AND ECONOMICALLY DISADVANTAGED STUDENTS: MAJORS AND COURSES FOR THE 21ST CENTURY*

by Nancy Clover Glock (Chancellor's Office)

Attracting and assuring the success of students of color is not only a matter of a welcoming campus, fully funded support services, and sensitively delivered instruction: It is also a matter of enlightened curricula.

Among the many possibilities for curricular contributions to ensuring a livable future for all Californians, I want to focus upon three that are particularly promising. These three emerge from consideration of the needs of students of color; their promise, however, is for *all*. They promise, first, a common sense of human history, supportive of societal and environmental survival, in **how general education patterns are designed;** second, explicit attention to higher order thought processes in **how courses are taught across the curriculum;** and, finally, a pattern of college success economically within the reach of all, in **a new type of baccalaureate major** specifically designed for the occupational transfer student.

Before I get into the substance of my remarks, I want to stress two preliminary points. First, I want to emphasize one more time that at least for the curriculum initiatives I will be urging, what is good for some is good for all. Unlike the distribution of scarce resources these curricular changes are not part of a "zero-sum game." Thus some of the tricky ethical questions and risky political choices involved in "positive differential treatment" do not arise.

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*This paper represents the views of the author, Dr. Nancy Clover Glock, writing as an educator. It has not been reviewed by the Chancellor's Office and should not be taken as a statement of Chancellor's Office policy.

Ethnic & Language Minorities Conference 1990

My second preliminary point is that I believe that what I will propose is fundamentally doable. It will take the will, of course which I believe we have in abundance. It will take resources which we can get. It will take a spirit of adventure, for it is an invitation not only to enter a new age but to help define it. It will take quiet persistence because what I will propose is primarily a matter of encouraging subtle changes to the hearts and minds of many individuals. What I am proposing will probably require also some new policies or new regulations or new interpretations of old regulations, because that is how in a large system we command attention, direct resources, and create sufficient procedural space to permit innovation. The solutions themselves, however, will not come from policy or regulation or confrontation or coercion because personal transformation and creativity can only be supported; they cannot be mandated. And, finally, it will take ingenuity — which — by means of this paper — I invite you to contribute.

So let me now extend this invitation, an invitation to begin to envision new possibilities and then, yielding trust to each other — across races and across disciplines — to find out, by trial and error, how this vision may be realized.

Invitation #1: To encourage diversity *without divisiveness* by restructuring general education offerings to do two complementary things: First, provide a core curriculum rooted not in the old world, or the new world, or the third world, but in the *one world* that we now share; and second, give all students the resources to make their own sense out of their particular gender and ethnicity.

***Underrepresented* students should not have to choose between respecting their own roots and participating in the larger society — nor should anyone else.**

Many students of color do not successfully pursue higher education not because they lack intellectual ability, or strength of character, or

good sense, but because the demand implicit in the requirements of the traditional curriculum is for such students to cut themselves off from their roots, deny the value of the subcultures which nurtured them, and disguise, abandon or do battle with a large part of what they have felt themselves to be.

Underrepresentation, then, does not only mean too few students of color in our classrooms — it means too little color in our courses. It means that it is the CULTURE that is "underrepresented" — and that hurts all underrepresented students — not only those who opt out at the cost of their own power, but also those who opt *in* at risk to their own identities.

Nor does underrepresentation in the core culture hurt only the underrepresented. It hurts *all* students. And it hurts them, I would argue, not only because we white anglos need to be able to deal with a world of color, but because we *need* that world of color, because the dominant culture is in many ways no longer capable of nurturing human existence.

The very heritage that has brought our society such advances in knowledge and justice — and I do not romantically dismiss these for a moment — that heritage brings with it also the subtle or not so subtle denigration of technologies that are not industrialized, societies which are not "civilized," occupations which are not "white collar," and arts which are not displayed in museums or attended in tuxedoes. The virtues of Plato and Aristotle notwithstanding, for example, it is still true that in the almost universally uncritical treatment of their works as representing "the" foundation of modern society lies assurance that each educated generation will be taught anew to accept as somehow a given that human beings are at their best when split off from nature and at war with their own instincts. And from these same teachers new generations will learn that the oppression of social class is the inevitable result of innate differences in people and that the uneven distribution of wealth and power are not unjust inasmuch as

they reflect the intrinsically greater worth to society of the contributions made by those at the "top."

The simple fact is that the cultural identity currently available to me and to the rest of white America in many a classroom costs us too much as well — as our own dropout rate attests. The fact that we may the more readily allow ourselves to be dominated by the dominant culture and to accept these sacrifices in greater numbers, having been given less basis for questioning them, makes them no less lethal to our humanity.

My personal irony in all this is that I have come to feel that the only reason I accept this domination so unquestioningly is that my own ancestors were themselves subjugated so long ago that our history is almost lost. As an American of English, Irish, Scottish, Welsh, Norwegian, French, German, Dutch and Swiss descent, my claim on the history of the Greeks and the Romans is strictly mythical. My ancestors, Celts all — I suppose — our tribal history not having been taught, I'm none too sure — anyhow they were the "savages" that destroyed that flower of human technology and oppression that was Rome. Where then are *my* "ethnic" studies?

On the other hand, if I am to choose my "myths," and to base my claims to history not on race but on cultural tradition — as I must for "Western civilization" — then, as an American, let me also lay claim to all the other traditions that have made this country what it is — not just those from the Mediterranean. Let me point out that when I was a Californian living in Boston what I missed was "my" culture, the "Spanish" culture of my native state. What if I were to say, "Black history IS my history" and thus lay claim to that part of American history which is recognized everywhere else in the world as distinctively American. Maya Angelou in her recent appearance here in Sacramento said "I claim William Shakespeare as mine. And I claim . . . as mine, and . . . as mine" and she went on naming Japanese and Arabian and African-American poets, in a voice commanding ownership so powerful no one would ever

dispute her. And, I realized as I walked out, that in her claim lay my own. Why must I be taught that these beautiful writers, who make my heart sing as surely as does Shakespeare, or Homer, "belong" to someone else and become known to me only if I take a special course in "someone else's" history. In today's world, I submit, there is only one history, and that history is the history of the human race.

What then do we do? Do we introduce a more critical reading of these authors whose views are the cornerstones of our culture? Do we add in some other authors? Do we add a requirement in Ethnic Studies? Yes; all of the above; most certainly. But we do not stop there, because in the long run the core curriculum of Californians cannot be only "Western" culture patched up with pieces torn from ethnic studies. It must instead be a new fabric, woven from threads of many colors. It must be woven from the love of stories and rhythm, which is universal; from the affinity to the land and delight in human beings which is tribal; from the rooted calmness which is of ancient civilizations; from the mutual assistance and support which is of the village — AND from the "rationality" and individuality and love of the intellect which is urban, and from that respect for brute fact which is modern. We must weave together those images and skills and dispositions which are humane, just, and environmentally sound — wherever these qualities can be found — thus helping our students to make sense of our emerging one world culture and to find that which will nurture and sustain us in a time of enforced return to simplicity.

What I am asking, then, is that in setting our general education requirements and creating courses which meet them, we — in a sense — set aside the "dominant" culture in which history as written by the victors perpetuates racism in the most subtle, powerful, and intractable of ways, and that we base these requirements, as we are able, upon a "core" culture, which can be shared by all with denigration of none.

I am saying, for example, that in establishing a core culture, we would at least consider the possibility that agriculture arose not because some

people finally became "smart" enough to figure it out, but because they became hungry enough in a world already suffering from over-population of the human species to leave the "Garden of Eden" and take up the hard labor of tilling the soil. And that civilization arose in many places, not because humans were at last ready to discard more "primitive" ways but because some hungry people conquered others, making slaves of them, and herding all behind thick walls to protect what was theirs — including "their" women!

Criteria for a "One World Curriculum"

Valuable as it is for a pluralistic society to be culturally inclusive, and to allow for the cultivation of as many ethnic identities as there are groups willing to pursue such studies, the constant danger is that the educations of groups will diverge so completely that they will lose their common reference points and common language, the society split into mutually warring factions. Nor is this a far fetched fear, for historical examples of this phenomenon are everywhere to be found. But to depart from the dominant tradition need not be to abandon the possibility of having a "core" culture to undergird society. What is urged here, on the contrary, is an effort to *assure* social continuity by resisting the forces of disintegration, while not using such fears to justify the continued hegemony of a culture — or a social class — whose dominance is as much a function of historical bloodshed as of the intrinsic merit of its traditions.

I am proposing, therefore, that we begin to work toward the creation of a core curriculum that is:

1. **Socially cohesive:** Provides common reference points to all members of the society

2. **Culturally inclusive,** draws upon diverse human cultures and affirms the contributions of all social classes without particular regard to who have been the "winners"

3. **Ethically selective,** provides common reference points which, on the whole, support the values necessary to environmental and species survival and human fulfillment and encouraging dialogue on these matters both by appealing to the traditions of many cultures and by critically assessing all such traditions where they seem to be at odds with the core values of a "one world curriculum"

4. **Conceptually generative,** provides skills and general principles, drawn from the main disciplines, which allow for the synthesis and critical assessment of large quantities of information and its integration into practice, while enabling constant updating of knowledge and skill

5. **Personally significant,** creates options for the in-depth study of particular cultures, classes, and conditions, and treats all of these studies with respect, not confusing the compulsion to merely elevate some cultural traditions at the expense of others with the necessity to uphold standards and teach critical judgment.

In seeking such a "one world core curriculum," we are not merely responding to an inescapable "problem," but seizing upon a rare historic opportunity, a moment as profound as that following the discovery of the ancient Greek texts which led to the Renaissance. We are at a cultural crossroads not unlike that facing Europe as it entered the age of commerce, faltering in its struggle to make medieval sense out of a new world — and ceasing finally to *be* medieval when meaning could only be made under a brand new paradigm. The technology that has shrunk the world — and threatened its future — has thrust into our hands the tools for transforming our culture in short order, demanding a gestalt switch in how we view the world. This nascent "one world" paradigm has turned Europe upside down, ended the cold war overnight, and made of rock and roll — appalling as that may be to some — an expression of global connectedness.

Invitation #2: To develop *skills within the context of their use* by making skill development in reading, writing, speaking, listening,

and thinking the responsibility of faculty in every discipline — supported, naturally, by specialized courses in these subjects — rather than the other way around, as we do now.

Underprepared students should not have to choose between learning skills and learning content.

One of the truisms in minority concern has been the need for cultural sensitivity to differences in learning styles of students from different backgrounds. In taking that perspective, however, we must not lose sight of the fact that many if not all of the specific sensitivities apply to most human beings. Virtually all students thrive in a supportive environment, with collaborative learning, that appeals to the visual and the kinesthetic as well as the verbal, and draws upon student experiences and aspirations to help them integrate new learning. But the fact that many "dominant culture" students succeed in classrooms where none of those conditions exist does not mean that such deficient instruction is "more appropriate" or even "OK" for such students anymore than the fact that some individuals in some plant species manage to force their way up through a crack in the pavement under a cloud of smog means that that's a healthy or particularly appropriate place for that kind of plant to be.

There is a wealth of new knowledge which has become available in just the last few decades about how human beings make meaning out of information and it is imperative that we integrate this knowledge into our entire curriculum, now. Among the points coming out of this developing literature on "critical thinking," "cognitive processing," "metacognition," and "learning skills," three points should be stressed:

1st) While it is crucial that instructors come to have some understanding of the cognitive styles and belief structures, as well as skills and dispositions that students bring to college from different cultural backgrounds, this understanding is part of a larger awareness that is the foundation of good instruction; namely, that all students bring to

the classroom structures of reality that must be taken into account in teaching them. As teachers, we are not teaching the ignorant; we are aiding students to restructure preexisting habits and assumptions. And this restructuring is cognitively as demanding an exercise and profound a change as that of artists or scientists or other "experts" working on the frontiers of knowledge. It requires of our students, and of us, moral courage and a willingness to recognize and relinquish fond beliefs.

2nd) This restructuring is a *process*, and it is a *social* process, achieved through collaborative wrestling with ideas, by both teachers and students, *out loud, hands on, and in writing.*

3rd) Finally, part of what this new knowledge tells us is what common sense has always told us: people learn by doing. And, people learn to do "academic things" by doing academic things. By being challenged, they come to understand the nature of the challenge; by trying out their skills in their actual courses, they begin to master them. It is incumbent upon us then to create content-based courses in which the academic skills generally necessary for success are taught in intimate connection with the "generative" concepts specific to particular disciplines, rather than being taught only in basic skills courses segregated from the rest of the curriculum.

Here again, those curriculum changes that would best serve students of color would best serve all students.

Invitation #3: To integrate liberal and applied arts and to structure baccalaureate ***transfer programs that build upon more specialized knowledge of applications*** **to be acquired in the lower division work, bringing in the theoretical background at the upper division level.**

Economically disadvantaged students should not have to choose between earning a Bachelor's Degree and earning a living.

Hands-On Liberal Arts Curriculum

In the new federal vocational education bill, there is an expectation that what might better be called the "technology transfer" function of colleges will be much better integrated with the liberal arts function. And this expectation cuts both ways for it supposes not only that "occupational" programs can benefit from incorporating liberal arts concepts, skills, and perspectives, but also that traditional liberal arts courses can often be better taught if founded on some practical basis. Thus, higher mathematics could be taught to students in a shop setting and credited as meeting the general education requirement as, in effect, a "liberal arts" or "academic" course, as long as the exit level competencies are as they would be for the standard mathematics course. Technical mathematics, technical writing, technical reading, problem-solving, applied psychology, a course in "perspectives on modern business" (incorporating classical authors), audio technology for musicians, etc. all offer promise of reinvigorating both the technical and the liberal sides of the curriculum, while arousing in students of practical bent a thirst for liberal learning, and providing for those struggling to understand academics, a grounding for that understanding.

"Applications First" Baccalaureate: A Third Model

Two models now dominate the design of baccalaureate majors. The first, the "traditional," has students spending their lower division studies primarily acquiring "breadth" and a "foundation" for later specialization. The second, the "technical" model, sometimes referred to as the "upside down" curriculum or the "high unit" major, has specialization at the lower division level, with heavy requirements specifically determined by the major, and some of the "general education" requirements "bumped up" to the upper division.

I want to propose a "third model," an "applications first" model. In this one, students take applications oriented, often "equipment-dependent" coursework in their lower division, with faculty who among other things have recent occupational experience, thus qualifying

themselves for immediate employment. Then, at the upper division level, such students "catch up" on the theoretical background and complete a baccalaureate degree in technology, or business, or engineering, or architecture, etc., with no loss of time from their previous studies. In the few colleges now doing this, one for example which articulates a Heating, Ventilation and Air Conditioning program into a four year "Industrial Technology" degree, only transfer students can enroll, because the four year college does not offer the lower division portion of the major at their campus, lacking both the equipment and the occupationally qualified faculty.

Such an option not only meets the needs of students needing strong occupational preparation while still aspiring to an eventual Bachelor's degree, but is in fact a very exciting educational model for a number of fields. How many architects or engineers are severely handicapped for lack of the hands-on knowledge of an experienced technician or contractor? A program that begins with such knowledge provides solid grounding for all the theory to be learned and the designs to be created later on.

Challenges

Curriculum changes as deep as those I have proposed will not come in a hurry nor without intensive soul-searching and extensive discussion. But come they will, if they are good ideas, and if the following challenges can be met:

1. **Coverage vs. Leverage:** Integration of ethnicity, critical thinking, writing, and reading "across the curriculum," as well as the ever burgeoning demands of new technology and other developments in various fields threatens to expand the curriculum beyond the breaking point. The mere addition of more information thus will not do; rather there must be a shift toward the teaching of generative concepts[2] and fundamental information processing skills.

2. **Credibility vs. Quality:** Integration of knowledge across disciplines raises questions as to (a) who will qualify to teach these courses, (b) how course accomplishments will be defined and credited for purposes of transfer and toward the completion of majors, etc., and (c) what standards of content and rigor it will be appropriate to apply to such courses and programs. Current discipline categories in terms of which faculty qualifications and student accomplishments are defined must be reexamined to find ways to accommodate curricular innovation without sacrificing quality or impeding students' orderly progress toward their goals.[3]

3. **Transformation vs. Indoctrination:** The selection of curriculum content partly by conscious reference to the values thus to be promulgated is in itself not indoctrinatory inasmuch as selection — whether engaged in consciously or not — *is an inescapable part of any system of education or acculturation.* Such selection of content becomes *indoctrinatory only when the value criteria are used not just to identify what should or must be taught but to prohibit what may be taught.*[4]

4. **Bureaucratic Procedures:** current definitions which drive requirements and funding must be reexamined to determine where they unnecessarily impede educationally sound innovations.

5. **Time and money:** the development of new texts, new courses, and of the skills and understandings necessary to teach the new curriculum successfully will take a substantial investment of time, and hence of money — some of it by existing college faculty, much of it by the next generation of graduate students. Moreover, since many of the most effective methods of integrating knowledge involve on-going close coordination of faculty including team teaching, compensation for the time involved in such coordination must come to be regarded as an on-going expense.

The most important ingredient in meeting these challenges, however, will be the *creativity* they demand — creativity in arriving at curriculum designs that appeal *across* the diversity and win people over by their power to make sense out of the emerging world. And with such a curriculum, I believe that ethnic parity in college and in the workforce will become a reality — and that that parity will not be feared but welcomed by a "recycled" white citizenry, our Berlin wall suddenly down and our world one/won.

NOTES

[1]This is a brief summary of a theory advanced by Andrew Bard Schmookler in *The Parable of the Tribes: The Problem of Power in Social Evolution*. Berkeley: University of California Press, 1984; paperback, Boston: Houghton Mifflin, 1986.

[2]Resnick, Lauren B. and Leopold E. Klopfer, *Toward the Thinking Curriculum: Current Cognitive Research, 1989 ASCD Yearbook*, Association for Supervision and Curriculum Development, 1989, pp. 206-209:

> . . . Knowledge is acquired not from information communicated and memorized but from information that students elaborate, question, and use. All the processes involved in understanding a concept take a great deal of time. Real, usable knowledge cannot be constructed from brief exposures to information . . . problem solving, writing, or reading skills . . . are acquired through extended practice, not in short, discrete lessons. Single problems may take up whole class periods or longer; essays are revised and reworked many times; several hours may be spent interpreting just one story.
>
> It seems clear that if this what the Thinking Curriculum requires, difficult choices will have to be made about what content to include . . .

The solution seems to lie in teaching generative knowledge together with broadly enabling skills for learning. These include the text structures, genres, and rhetorical conventions that can help students organize reading and writing activities. Fundamental concepts and principles in specific subjects can also generate future learning. In each discipline, certain key concepts organize and structure large amounts of specific information. In arithmetic, for example, a broad principle of decomposability of numbers underlies much of the elementary school curriculum. In history and government, recurring themes such as the nature of representative government or the roles of transportation and communication in national development could provide powerful boosts to much specific learning if they were well developed and understood by students. A search for the generative ideas and concepts in each discipline could provide a principled basis for deciding among the many competing bits of knowledge that now fill textbooks and classrooms.

To be generative, knowledge must become the object of thought and interpretation, called upon over and over again as a way to link, interpret, and explain new information that students encounter.

Moreover, there may be a balancing out as the greater leverage purchased in the early weeks of a course — through delays in coverage occasioned by explicit instruction in the skills that aid learning — begins to pay off toward the end, as coverage speeds up perhaps at just the point when students would otherwise have begun to bog down.

Several colleges have overcome these barriers to gain national recognition. Among them are the integrated general education programs at Los Medanos Community College in Pittsburg, California and another at CSU California Polytechnic at Pomona; and the new Fifth College in International Studies at University of California at San Diego.

"Indoctrination" is here used in its pejorative sense as a term denoting aims, content, or methods otherwise associated with 'education' which must be proscribed on ethical grounds. The "one world curriculum" value here to be preserved is that of the free exchange of ideas — even those ideas which do themselves condemn the free exchange of ideas. Thus, even though those values of fundamentalist Islam which severely constrain what may be taught to women are inherently at odds with the values of the "one world" core curriculum here being proposed, and could thus not be taught as *part* of that core, they could nonetheless be taught elsewhere and freely discussed, thus running the risk — always the risk of democracy — that values antithetical to its very survival would nonetheless be freely and democratically chosen.

(See also Glock, Nancy Clover, *"Indoctrination vs. Education,"* unpublished doctoral dissertation, Harvard Graduate School of Education, 1975; available from Ann Arbor, Michigan.)

SUFFICIENT EVIDENCE

by Nancy Edwards (Bakersfield)

There is sufficient, but not overwhelming evidence
To believe that, yes, nuclear bombs do work,
Ask Ishi Mitsoi
Ask his grandfather
Ask me
I've read some volumes
Which have pictures
Of skinless bodies
Seared flesh
Compressed scars
Generations of mutant cells
You need not prove it
Again

There is sufficient, but not overwhelming evidence
To believe that yes
Spirit flows eternal
Ask Sir Edmund Hillary
Who piloted up the Himalayas
Ask Pablo Casals
Whose fingers stilled only in death,
Ask Marc Chagall at Jerusalem
And Metz Cathedral
Whose figures float in ethereal ecstasy
Forever
You need not ask me that

There is sufficient, but not overwhelming evidence
To believe that, yes, love
Is present somewhere
Ask Will and Ariel Durant
Who loved beyond logic
Whose marriage circled the universe
Whose love filled libraries
Ask for data compiled
Ask for testimony from survivors
Of love,
There is sufficient but not overwhelming evidence
To believe that love is
Deeply possible
Between spurious, unprovable, and unauthorized
People.
Ask no one,
Ask someone,
Ask me!

BUILDING COMMUNITY AT CYPRESS COLLEGE

by Kirk Avery and Sue Britton (Cypress)

A recent report of the Commission on the Future of Community Colleges entitled "Building Communities, a Vision for a New Century" has provided the impetus for community colleges nationwide to engage in community building activities. The focus of this important theme is for the college to develop interrelationships and linkages within the individual campus communities which will enable them to improve teaching and learning, as well as to facilitate greater integration with the external communities they serve.

Fifty members of the Cypress College community recently gathered for a two-day colloquium to engage in this "community building" process. The individuals, who came from all segments of the college, were involved in an examination of how the college could function more effectively by looking at how we work together, how we get to know one another, and how we come to understand each others' roles. The model used was that of the Great Teachers Seminar, a participatory group process.

Each participant was asked to prepare in advance two position papers, one of which was to describe a "success" exemplifying cooperation among classified, faculty, and administrative personnel. The second paper was to explore an "unresolved" issue that could provide an opportunity for "building community" through cooperative efforts of those same groups. These papers, which were collected, bound, and distributed to all participants, served as catalysts for discussion in interactive groups, who explored the issues, identified approaches to solutions, and developed "action plans" to be taken back to the campus.

The eight issues which surfaced as most crucial to building community at Cypress College included improving communication strategies, developing and articulating common goals, organizing a more comprehensive staff orientation, implementing affirmative action goals, preparing for accreditation, bringing day and night operations together as one community, working out the obstacles of a large and decentralized physical plant as a barrier to socialization, and developing understanding and respect for diverse staff roles.

"Action Plans" have been carried forward on a number of fronts. Time lines were established and, in many instances, positive results were already evident. An all-staff orientation was planned and implemented for the August 18 beginning of the fall semester.

This orientation day embodied a number of colloquium-generated ideas and had as its focus "building community" at Cypress College. An "ice-breaker" coffee and donut session began at 8:00 a.m. and was followed by some brief remarks by the college president, which set the tone for the day's events and provided a perspective on the new orientation format. New staff were highlighted in an audiovisual presentation and two veteran staff members narrated a pictorial history of the college. Staff were also provided with the opportunity to learn about community building issues for the future through a brief presentation by the academic senate president.

Culminating the day's events was a well-organized, comprehensive tour of the campus for all staff. Twenty mixed groups of twenty people each toured the campus facilities for over an hour, and ended at a barbecue luncheon for the entire staff around the swimming pool. Feedback from this new orientation approach has been extremely positive. The attempt to instill a sense of community was successful.

Large institutions, and small institutions as well, must explicitly strive to forge partnerships and linkages among the members of their "communities." Collaboration, collegiality, and bonding are words that characterize this process. The Commission's report emphasizes that "community" refers not only to the region to be served, but also to a climate to be created. Most of us desire a cohesive community, one to which we can belong and of which we are proud. As we live together in our working environment, we must consciously unite into a composite whole.

The benefits are obvious: morale improves, trust increases, and people feel better about themselves and their contributions to the community. Effective networks of collaboration beyond the campus into the greater community become a reality. Cypress College has taken some important first steps in becoming engaged in building a more vital community.

A LARGER PHENOMENON

by Richard Sisk (Mt. San Jacinto)

With the proud zeal of a child eager to please his parents, I have said no to something as pernicious and addictive as drugs. I have renounced talk radio.

My addiction to talk radio began innocently enough six years ago. I found myself plopped into a company car which came with only an AM radio, and asked to spend often several hours a day on the freeway between visits with customers in L.A. and Orange counties. Even if their car had had an FM band, I would have discovered talk radio, for I suspected I failed to get into those demographic mixes that dictated playlists on L.A.'s dinosaur rock stations or sissy la-la easy listening channels.

Three years ago I changed jobs, moved from the L.A. area, and cut my daily drive time to an hour. But I found myself craving the banter I thought of only as a silence buster. Whenever I got into my car, I settled in for as slow a drive as possible to wherever I was going, anxious to hear that day's buzz. I flipped on the radio at home whenever my wife left the house. I rejoiced when more talk radio stations emerged. Think of it, me, a vital element in the supply and demand equation that causes station managers to alter formats and fire deadweight jocks. These people were jumping through hoops to keep me happy!

Of course, I had fallen prey to the ratings game, become a victim of the very construct that no doubt put talk radio on the dial in the first place. And the ratings have continued to transmogrify the genre, transforming it into, at times, a snarling and voracious beast. But still I have listened, growing beastly myself as I pounded my fist into the steering wheel in defiance of the right winger in the morning time

slot, as I hooted in derision at the angry japes of the afternoon deejay only half-officiating a shouting match between a Mormon mother of five and some lesbian detractor. Yes, I listened to talk radio, I desired talk radio, but, I knew deep down, I didn't really like myself for it.

I decided to forego talk radio cold turkey after viewing Oliver Stone's movie of the same name. Now, don't get me wrong. I understand that our celluloid fictions often blend, spindle, and mutilate reality. But my revelation about talk radio is in no way diminished or invalidated because it hit me as I watched Eric Bogosian self-destruct on my television screen. What came to me was this: the line between an on-air persona and off-air personality is at best blurry. I realized I was strengthening these guys' Arbitron numbers, giving them ammo for their next contract talks. I was condoning and supporting the existence of personalities I would elsewhere find sad and repellent. I would not want these men to hold court in my living room, confronting my friends, waxing venomously and pigeon-holing people. How could I, in good conscience, continue to support what supported them?

Well, I couldn't and I no longer do. I've deprogrammed my radio. It will no longer punch up certain stations.

Will my little protest do any good? I doubt it. Talk radio is born from a larger phenomenon, one I'm not entirely sure how to label succinctly. But it's the same collective desire that's given us Geraldo and Judge Wapner and Cher's butt. It's the same code of behavior that has reduced politics to partisan, mental midget wrestling (take heed, Republican and Democratic parties: many of us out here despise you both). It is noise, inflexibility, panic, what novelist Don DeLillo identifies as the "rot and glut and blare" of our culture. And while on a grander scale, my gesture is perhaps useless, at least I've silenced a bit of it.

CANON: TIME PASSING

by Mack Crooks (Solano; San Francisco)

REHEARSAL NOTE

Canon: Time Passing is a choral warm-up for SATB choruses that sing contemporary, non-tertian type compositions as part of their repertory. The melody uses only two enharmonically equivalent intervals: a perfect fourth up or down, and a minor second up or down. It is recommended that these intervals be rehearsed separately before attempting the Canon. For example, the chromatic scale and the perfect fourth scale can be practiced for this purpose.

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TOWARD A COMPETENCY BASED FOREIGN LANGUAGE CLASSROOM

by Jean E. Jacobson (Solano)

Communicative competency has been the goal of foreign language education for the 1980s. Sandra Savignon (1972) defines this as the ability to communicate in an unstructured setting, where the focus is primarily on meaning, rather than form. Terrell (1977) suggests that the student speaker is competent if he is able to convey a message in such a way that his errors do not interfere with communication. The native speaker of the target language should be able to interpret the response with little or no effort.

If the major purpose of second language education is to be the development of communicative ability (Schultz & Bart, 1972; Terrell, 1977) then traditional ingredients and formulae will not be sufficient. Teachers will have to tolerate some deviation from standard phonetic and grammatical accuracy and lower their expectations for same. Terrell suggests that the level of competency needed for minimal communication acceptable to the native speaker is much lower than supposed by most teachers.

Traditionally, language learning has been perceived as a relatively passive undertaking based on heavily grammar oriented methods. This grammar-translation method views language as being comprised of universal and mutually substitutable vocabulary items, held together by language-specific grammatical devices (Higgs, 1972). Students learning by this method find themselves constrained to defensive learning, or avoidance of errors by instructors who insist on grammatical accuracy. Asher (1972) posits that a fussiness for linguistic perfection in each student response may in fact be an aversive stimulus that inhibits the development of communicative competence.

The foreign language profession, according to Birkmaier (1960) is shackled by the attitude that learning a language is a mental discipline and training exercise. There is a great need for a more realistic attitude toward foreign language study which sees itself as a useful vehicle for commerce, wit and understanding of other people's cultures. Strasheim (1971) has said, "It is incredible that the study of a language—a people's most characteristic differentiation—could ever have become so much an intellectual pursuit." The teacher who insists on utter and complete mastery of every grammatical point by the students, especially in his oral dialogue, is his own worst enemy. Marshal (1970) argues that some students will never learn to use complex grammatical structures and that insistence upon such by the teacher can only cause the learner disillusionment and dropped enrollment. If a teacher (Snygg, 1976) has taken the time to discover what is important to the student and has found ways to implement and assure this learning, he should feel no need to apologize for any non-traditional or unorthodox methods he might develop and use.

The competency approach is, however, no longer considered unorthodox. In fact, the California State Framework for the Teaching of Foreign Languages (K-14) calls for the adoption of a competency based classroom. As a consultant for the state's new WASC self-study, I have observed four major obstacles in the road toward a true competency-based program.

First, there has been some confusion as to the difference between an oral exercise, such as a dialogue which is prepared and acted out, and a communication-based exercise, which involves the added ingredients of spontaneity and personal relevance to the participant. Even for those who do understand this difference, there is a certain reluctance, or, perhaps, lack of confidence or creativity on the part of some teachers to set up a program which uses the grammar-based text—once the

very backbone of the curriculum—only as a resource. Next, there is the pervasive and very human need to "be in charge." A teacher-dominated classroom is often pleasingly structured and free from chaos. It is, therefore, so much easier and, hence, more tempting to simply listen for mistakes and point them out, than to applaud the student for communicating his message despite the errors. Finally, there is an overwhelming lack of a universally applicable oral competency testing mechanism. Versions of the PEFL testing system (Shevill, 1980) have been suggested, as well as numerous others. Nearly every foreign language conference in the last five years has addressed this need in some form or another, but certain realities, i.e., the lack of time, materials and resources (specifically tape recorders and native-speaker aids), have hampered the adoption of department-wide testing systems at most schools.

If a classroom is to be truly competency based, teachers will need to add the idea of spontaneity and personal relevance into their concept of "oral exercise." They will need encouragement toward a renewed faith in their own creative ability to invent and establish a competency based program, in spite of a grammar-based text. They will need to acknowledge the "implications of the differences between language acquisition and language learning" (Krashen, 1980), letting go, to a large degree, of the impulse to correct, and adopting the facility for encouraging language which communicates, in spite of its errors. Finally, they must renew their efforts to discover and implement an oral testing system that accurately assesses each student's communicative competence.

TALL TALE: MY CLOSE ENCOUNTER

by Gary Zacharias (Palomar)

I suppose none of the following would ever have happened if my running partner hadn't finked out on me early one morning a week ago. He had changed jobs and couldn't run as often as before with me, so it was a real treat when he called one night asking to run with me at 5:30 the next morning. I jumped at the chance because I had some new tasteless jokes I wanted to try on him.

But there I was, running around and around the agreed-upon intersection at 5:30 with no friend in sight. I wasn't going to let the opportunity for a good run pass me by, so I headed off on a dirt trail that led up a rugged hill. The view from there was always worth the wheezing lungs and burning leg muscles.

About half way up I was startled to see a bright trail of light flare into existence to the north, heading over the crest of the hill. I stumbled to a stop, my mind racing. As an avid amateur astronomer, I was fascinated by meteors and had seen some spectacular meteor showers. This light had all the markings of a huge meteor, called a fireball. I had visions of recovering a five or ten pound meteorite as it lay recuperating from its stressful encounter with earth's atmosphere.

This thought gave new strength to my legs and I pounded up the remainder of the trail to the top of the hill. From there I scanned the rolling terrain to the north looking for a trace of the visitor. Off to the northeast I saw a faint glow. Had the hot stone set the brush on fire? I had to get closer.

Luckily, the hills had been criss-crossed with fire breaks, so I chose the one that looked most promising. The glow grew larger but failed to flicker as a fire would. What in the world was going on?

It wasn't until I crashed through some high brush that I discovered this was no meteorite. There, in the middle of a burned-out area, sat some glowing object the size of a school bus. The shape reminded me of a whale—slightly bulging and rounded on one end, tapering toward the back. It was almost like a fat teardrop on its side. Words failed me then and now as I try to describe something which my mind was having difficulty in accepting.

I couldn't decide whether to run or stay or get closer. That decision was soon taken care of for me when a blinding light came from out of the tail end and fell directly on me. A strange numbed sensation took over my body and I felt a great desire to simply lie down and sleep right there and I guess that's what I did.

When I came to, I was afraid to open my eyes so I just lay there trying to make sense out of this outrageous experience. I felt a faint vibration and heard a distant humming sound. The air was quite musty and humid but breathable. I mustered up all my courage and opened my eyes. Nothing. I mean absolutely nothing. All I can say is that here on earth the blackest place still leaves one with the feeling that something is out there—a wall, a building, a tree. But this was different. I had the sensation that the darkness trailed off forever in all directions. At that moment I was sorry I had ever read Poe's "The Pit and the Pendulum." I was lying on my back on some sort of soft surface but I didn't feel like springing up to explore the area. For all I knew, one move would send me on a one-way trip to a never-ending abyss.

At that moment, when my fears were at their greatest, a voice either spoke aloud or entered my mind some way. It was soft and vaguely masculine speaking perfect English.

"Ah good, you are awake. Please do not be afraid. We have been making some physiological and neurological examinations of you while you slept. Be assured you have not been hurt. We prefer to keep you in the dark literally until we release you, but we will answer any questions you may have."

"Who are you? Where do you come from?" I wasn't sure if I had really spoken aloud or just thought my questions.

"Logical questions, earthman. We are space-farers from a distant star unknown to your astronomers."

"Is this your first contact with our planet?"

"Hardly. Our race suffers from terminal boredom and has poked around your world for thousands of years just trying to add some excitement to our lives. I tell you, there were some good moments." Here I swear I detected a slight rumbling laugh.

Somehow I felt our world had just been put down, so I summoned whatever dignity I could: "You come here to amuse yourselves at our expense?"

"Well, would you prefer we roar over your cities, ray guns destroying all life? Actually, it's all been pretty harmless . . . Stonehenge, Easter Island . . . you know . . ."

"What?? Explain what you mean! I don't understand."

Here the alien hesitated. "Oh, I thought you'd read von Daniken and his *Chariots of the Gods* stuff. He was pretty close except for a few details. Take the Nazca lines in Peru. We did that as an amusing bit of graffiti. It's actually an incredibly vulgar joke relating bizarre activities between a space captain's mother and a monkey."

My mind reeled. "And Stonehenge?"

"What can I say? We were bored. You know the game where you place dominoes a certain distance apart and knock one down and it hits the next? That's the basic idea, but we lost interest after we set most of it up."

"Uh, what about Easter Island?"

"There we were for a little R & R with the local native girls and one of our crew left a chess piece behind by mistake. Those people weren't terribly imaginative, were they?"

A horrible thought crossed my mind. I had loved reading about the pyramids when I was young. "Say, are the pyramids legitimate?"

Another faint chuckle. "We had plans there for a fly-through fast food restaurant. Seemed like a good idea until someone pointed out that we don't eat—it's the race on the next star over that eats and they can't fly. They can barely drag their knuckles."

Well, that was it. He has shattered all my dreams of our noble ancestors. Was nothing sacred? I had to cling to some shred of dignity, so I said, "At least we've come a long way. You won't find us sitting around with our mouths hanging open at the sight of some glittering alien. You

might have played with our hero-worshipping ancestors, but we're too sophisticated for that stuff today. Can I go now?"

Again, a sarcastic-sounding laugh. "Yes, and to show there are no hard feelings, I would like to personally tell you goodbye."

Minutes later, as I stood alone in the middle of a deserted mountain, I knew I would have a hard time forgetting the alien. It wasn't so much the dark glasses as it was the memory of the single sequined glove and matching jacket that would stay with me forever.

FACE TO FACE

by Jack Hernandez (Bakersfield)

Father's last years shuffle
With shorter steps.
On occasional trips
From kitchen to couch
He cane taps
A code from his spirit
That sees shapes and shadows
Through inch-thick glasses.
Mostly he faces the television
Showing a side profile
Slack without teeth:
A dim turtle
Gaping in air.

I watched his shrinking face
The whole last visit
Trying to know,
Perhaps, be known.
Warm in a cable knit, my gift,
He rarely looked at me
Or spoke. Once only
He recognized my face —
Laughed and cried jumbled together:
Father and child, father and son.
Our past is darkly sealed
Somewhere in breaking molecules.

A MODEL FOR SHARED GOVERNANCE

by Baji Majette-Daniels (Contra Costa)

Here is how the Contra Costa Community College District addressed the legal mandates of AB 1725 and how the process we used enabled us to achieve our goals.

Contra Costa (CCCCD) has three colleges: Contra Costa, Diablo Valley and Los Medanos. The autonomy we have always enjoyed with our distinct cultures had to be balanced against our need under AB 1725 to meet, confer and reach consensus as a single district.

Few models existed to guide our efforts. However, what we did have was the implicit and explicit legal prerogatives of AB 1725. In addition we relied on our existing employee contracts as well as our creativity and expertise as teachers. Finally, we relied on our resolve to move into the twenty-first century as professionals.

During fall 1989 CCCCD began its collaborative process to address our new responsibilities, taking steps that clearly paved the way toward creating a district-shared governance model. What is significant about the CCCCD model (see Appendix) is that it brought the academic senates (three presidents), the independent collective bargaining unit (United Faculty Organization) and management (college presidents, deans, district personnel) together for the first time to address district policy. We created the AB 1725 District Task Force. Our model did not include classified staff, trustees or students, though in an ideal shared governance process they too would be included.

The CCCCD model illustrates the structure and communication flow from our college and intra-district committees to the faculty/management

District Task Force. The arrows indicate the constant flow of information, a process that was insured by having the faculty leaders who sit on the Task Force also chairing the intra-district committees as well as serving on the college committees.

The CCCCD model operates on mutually agreeable outputs that protect the autonomy of all participants. We honor the tradition of academic freedom and rely on the consensus process to reach agreements.

Never before have so many changes simultaneously confronted the foundation of the institution. The cornerstone for these changes was shared governance.

We recognize that the final decision rests with our board of trustees who have the legal authority to set policies. Because of the elaborative process we followed in my district, our chances for a successful outcome were practically guaranteed.

The bulk of the fall semester was spent in planning sessions. The twelve-member District Task Force designed the concept for our district AB 1725 process structure. We argued through the amount of reassigned time that would be allocated to the faculty to do the college and district committee work. We formulated our timelines and selected our chairpersons. We discussed our roles as faculty and agreed on the method we would use to insure open communication. None of this would have been possible had we not early on built trust. That is fundamental before engaging in deliberations on the major issues.

So that faculty had time to do the work before us, the district allocated 7.1 FTE. Each of the seven faculty members on the District Task Force received .5 reassigned time. The chairpersons of the five college

committees received either .2 or .3, depending on which of the areas they were responsible for chairing. (Faculty service areas and equivalencies were considered the most challenging.)

At the beginning of the spring term the District Task Force sponsored a district workshop and invited state faculty leaders to address the five key areas. Mike Anker, Karen Sue Grosz, Ted Hamilton and Marty Hittelman presented a cogent panel discussion of the important issues relative to AB 1725. This event was the perfect segue to shift the emphasis from the District Task Force onto the three campuses.

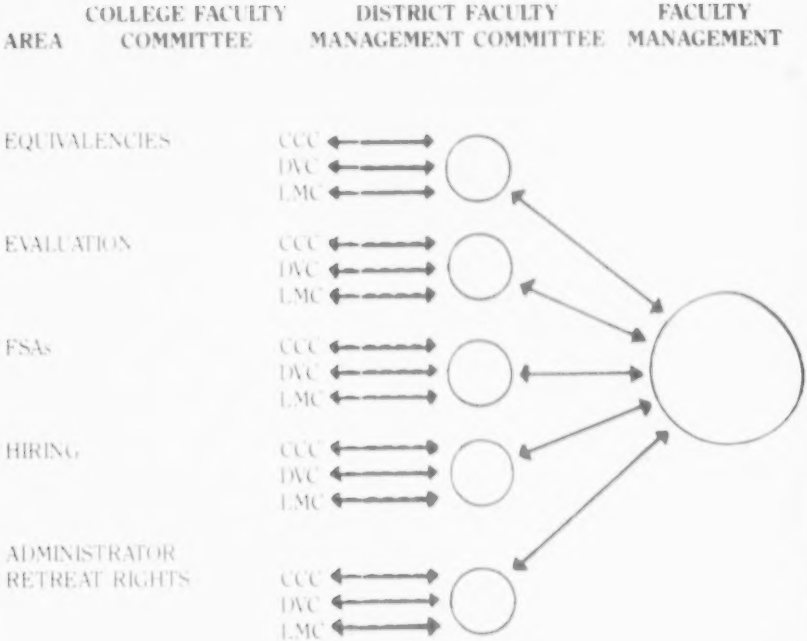
As the five college faculty committees geared up, their meetings became frequent. They met weekly on the campuses as well as at the district office. Communications were active among faculty and administrators throughout the district. Sometimes it was necessary for the faculty to have pre-meetings in order to work through their positions before sitting down with the faculty from another campus, or with the administrators. Between February and March the college and district committees completed most of their work.

By the second week in April the five district committees had produced drafts of their proposed policies and procedures for all five of the key areas. This was accomplished by holding all-day retreats for each committee to complete its draft. To facilitate the groups' work we were provided with a computer, a record keeper, and lunch. These drafts will be reviewed by the District Task Force and then disseminated district-wide. Following a second review by the task force, the final proposals will be submitted to the district board of governors for adoption. Because of the elaborate process we used to insure that all voices were heard and all segments represented, we feel confident that our final drafts will be approved by our trustees.

Our future policies and procedures relative to hiring, peer evaluations and tenure reviews, establishing equivalencies to the state minimum qualifications for teaching in a particular discipline, clearly redefine the role of faculty and extend to us a professional status that goes far beyond our previous responsibilities. AB 1725 granted this status to community college faculty and clearly delineated the two-year colleges from the K-12 system of education and guaranteed faculty members significant participation in the governance of our institutions. The question before us now is whether we are prepared to accept our new roles.

APPENDIX

CCCD AB 1725
IMPLEMENTATION MODEL



GOING BACK HOME

by Nancy Edwards (Bakersfield)

Michael asked to see
Where I was a school girl
I did not want to go
But gave in, thinking,
He could see this side now —
I thought of you
When you walked up a path
You carved cheerfully
When you were 16
And a happy girl
Puella porte
A girl carries
Her Latin class
All of her life
I could have learned that
In Latin
If I had listened enough
Britannia est insula
Britain is an island
I, too, was an island of 16
Whoever knew this
Never spoke of my home life,
I was in Siberia alone
And you were prom queen
At 16,
Most popular girl in school;

84/85

Michael saw me weep
As we walked the school grounds
So many years later,
And he held me close to him —
Now you say you would like
For me to come north
To see where you grew up,
Happy and free
You said leaves will be different
This fall
And I will be far from my home —
So listen to me
If I come with you,
Will you come with me
To Siberia?
Puella est insula
A girl is an island
All of her life.

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